

**SCOTTISH CHILD ABUSE INQUIRY**

**RESPONSE TO SECTION 21 NOTICE –  
DAUGHTERS OF CHARITY OF ST VINCENT DE PAUL**

**PART A**

**ESTABLISHMENT: SMYLLUM PARK SCHOOL, LANARK**

## APPENDIX

### Part A – Background

#### 1. Characteristics

##### 1.1 History of the Organisation and Establishment

###### Past

- i. When, how and why was the organisation founded?

St Vincent de Paul together with the co-foundress St Louise de Marillac, founded the Daughters of Charity in 1633 for the direct service of those who are poor. From the beginning they cared for abandoned babies; the sick in their homes and in hospitals, care of prisoners and any other form of poverty that came their way. As a result of her labours, the first Daughter of Charity died of the plague by assisting a poor woman struck with this disease.

- ii. What part did the provision in Scotland of residential care (including foster care) for children play in the organisation's purpose, operation and activities?

Since its foundation in 1633, it is the charism and history of the Daughters of Charity to seek out and care for those who are poor and in need of care, education, nursing and employment. From its inception the community cared for abandoned babies in Paris. The organisation has always been involved in nursing; teaching; missionary work; pastoral ministry, as well as residential care of children.

Thus the provision of residential care in Scotland reflected the organisation's purpose, operations and activities which were being undertaken in its other establishments throughout the world.

- iii. When and how did the organisation become involved in the provision of residential care (including foster care) for children in Scotland?

A Daughter of Charity who had spent time nursing wounded soldiers in the Crimean War, became acutely aware of the number of Catholic children throughout Scotland whom circumstances rendered them homeless and often orphans.

It was in 1864 that Smyllum Park School, as it was called, was founded. One of the Sisters, Sister Teresa Farrell was acutely aware

of the large number of Catholic children throughout Scotland whom circumstances had rendered homeless and often, orphans.

*“It was through the generosity of Mr Robert Monteith, who also built St Mary’s Church in Lanark, that the house and grounds of Smyllum Park were purchased. Mr and Mrs Monteith had seen the work of the Sisters in France for children and were eager to play their part in this new venture. The property was purchased for £8,000 from Mr Carmichael of East End”. (Archival record written by Sr Cotter)*

- iv. Why did the organisation consider that it had the competence to be responsible for, and manage the care of, children in establishments?

Because of the long history of caring for children, since the foundation of the Daughters of the Daughters of Charity in 1633.

- v. How many establishments did the organisation run, where were they located, over what period were they in operation, and what were their names?

The organisation ran **6** establishments:

**Lanark:**

**1. Smyllum Park School, 1864 – 1981**

**Glasgow:**

**2. Children’s Refuge, 21 Whitehill Street, 1887 – 1912**

**3. Bellevue House, Rutherglen, 1912 – 1961**

**4. St Vincent’s School, 4 Easterhill St., Tollcross, 1911 – 1986**

**Rosewell, Midlothian:**

**5. St Joseph’s Hospital, 1924 – 1999**

**Dundee:**

**6. St Vincent’s, Roseangle. 1905 – 1974**

- vi. When, how and why was each of these establishments founded?

As stated in 1.1.iii Smyllum was the first to be founded in **1864**.

**Children’s Refuge, 21 Whitehill Street, founded in 1887**

In 1887 the Daughters of Charity (referred to as Sisters) were asked by the Archbishop to run a children’s refuge and temporary night shelter for destitute and street children.

It was managed by a committee of priest and laymen and was supported by the St Vincent de Paul Society of St Patrick’s, Kilsyth

Conference. The St Vincent de Paul Society is closely related to the Daughters of Charity, as it shares the spirit and charism of St Vincent de Paul

### **Bellevue, Rutherglen:**

In **1912**, The Children's Refuge transferred to a new building in Bellevue, Rutherglen, where the Sisters continued to run the Refuge for boys and girls in acute need and for emergency cases.

The property was owned by the Diocese of Glasgow and the work was carried out by the Daughters of Charity, under Diocesan and SVP (St Vincent de Paul Society) management.

Families placed their children here when they could not cope and removed them when their circumstances changed.

### **St Joseph's Hospital, Rosewell, Midlothian**

**1924:** The Sisters opened St Joseph's, Rosewell, initially for the education of children with profound learning disabilities, often combined with physical disabilities. This was in response to the lack of educational provision in Scotland at that time, for children who had a learning disability. Many health boards throughout Scotland referred children here. After the Mental Deficiency (Scotland) Act 1940, St Joseph's was also established as a hospital for people with learning disability.

1942 saw the establishment of a Training School for Nurses for the "Mental Handicapped Register". This was open to anyone throughout Scotland who wished to train in this field of nursing.

By the late 70's local authorities were placing younger children with learning disability in schools nearer to their own homes and thus over the following years, the number of children in St. Joseph's reduced in number.

In 1998 the school closed, a year before the closure of St. Joseph's Hospital.

### **St Vincent's School for deaf and blind children, 4 Easterhill Street, Tollcross, Glasgow**

**1911:** The boarding school was built and managed as a specialist institute for deaf and blind who had been living in Smyllum Park Orphanage.

In 1925, the school came under the Education Board, and at this time the property was extended with money from the Daughters of Charity. Glasgow Education Authority further extended the school in 1965 to

meet the needs of Catholic deaf and blind children in Glasgow and surrounding areas. When the Sisters withdrew from this service in 1985, the residential block was demolished as the school became a day school only.

**St Vincent's, Roseangle, Dundee: 1905 – 1974**

The Sisters were asked to take responsibility of a Hostel for young Catholic women of good character in Dundee. This was at the request of the Bishop of the Diocese of Dunkeld with monies paid by the St Vincent de Paul Society.

By 1918 the Hostel came to a natural close and replaced with St Vincent's Children's Refuge, also run by the Daughters of Charity as the needs of children were so acute at that time. Thus, *the "rescue and care of morally neglected children"* was inaugurated. (Quote from archival reference.)

- vii. In the case of any establishment which is no longer in operation, when and why did it cease operating?

**Smyllum closed in 1981** due to the move from institutional establishments to small family group living for children in care.

**Children's Refuge, 21 Whitehill Street, Glasgow closed in 1912**

because the building did not meet the required standard and moved to: **Bellevue Children's Refuge, Rutherglen, Glasgow.**

**Bellevue Children's Refuge, Rutherglen, Glasgow closed in 1961**

Bellevue was judged not to meet required building standards and was closed.

**St Joseph's Hospital, Rosewell, Midlothian** closed in 1999, due to a greater understanding of learning disability which was reflected in Government Policy.

This led to the remaining people from St Joseph's being transferred from a large institutional establishment to smaller houses in the local area, where they continued to receive necessary support.

**St Vincent's School, 4 Easterhill Street, Tollcross, Glasgow.**

The Daughters of Charity withdrew in 1986 as they no longer had personnel to continue, however the day school continued under Glasgow Education Authority.

**St Vincent's, Roseangle, Dundee.** The Daughter of Charity withdrew in 1974 due to a lack of personnel; another religious order, the Franciscan Missionaries of the Divine Motherhood replaced them.

- viii. If the organisation itself is no longer involved in the provision of residential care for children in Scotland, when and why did it cease to be so involved?

Answered in vii

- ix. If the organisation was founded as a religious order by members of a particular faith or church, what was the precise relationship between the order and the religious hierarchy within that faith or church?

As an organisation the Daughters of Charity was autonomous from the Roman Catholic hierarchy. With regards to childcare, the Catholic Dioceses referred Catholic children to the Daughters of Charity to be cared for; however the church was not involved in the day to day management of the care home.

- x. Within the faith or church to which the religious order belonged, what degree of autonomy was enjoyed by the order in relation to the provision of residential care for children in Scotland?

The Catholic Church was the main referral mechanism through which children were placed in the care of the Daughters of Charity. This changed over the years, when the local authority assumed responsibility for all children being taken into care.

- xi. In the case of establishments that were run by members of a religious order, what degree of autonomy within the order itself was enjoyed by such members?

The Local Superior in the Care Homes, as well as the Head Teacher in St Vincent's, Tollcross and the Matron in St Joseph's Rosewell, had full autonomy for the day to day management of the establishment. Sisters had the responsibility for the running of individual groups of children; this was monitored by the Local Superior. She in turn was accountable to the Provincial of the Daughters of Charity in Britain, who in turn was accountable to the Superioress General of the Daughters of Charity in Paris.

## Present

- xii. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

- xiii. If so, please give details.

As all these establishments have closed this question is not applicable

## 1.2 Funding of Establishment

### Past

- i. How were the establishment's operations and activities, so far as relating to the provision of residential care for children, funded?

There is archival evidence of various individuals/groups contributing to the funding of Smyllum:

- In 1880 Smyllum School secured a grant from the Board of Supervision of Poor Relief after an inspection of the school.
- 'Public Assistance Councils' of Lanark, Bearsden, etc. in the 1920's & 1930's
- Local County Councils in the 1930's & 1940's
- Parents of children in Care in the 1940's & 1950's (5 shillings per week)
- The St Vincent de Paul Society
- All Local Authorities from which the children originated.
- Individual benefactors
- Local parishes
- Fundraising Events
- The Daughters of Charity established a large farm and employed men to run it. There is evidence that cattle and hens produced much if not all of the milk and eggs necessary to feed the children. Also vegetables and fruit (in hot houses) were grown. This helped substantially to keep the costs of food down and well as providing the children with fresh produce.

- The Daughters of Charity also purchased material to make clothes for the children and wool to knit jumpers etc. which helped in covering the cost of clothing.
- Daughters of Charity paid for the rebuilding of the refectory wing of Smyllum after the war

ii. Was the funding adequate to properly care for the children?

From the 1920's onward, funding came from a variety of sources and was adequate to cover the children's needs.

iii. If not, why not?

N/A

What state support did it receive?

As stated in 1.2i the local authorities from which the children came, contributed towards costs.

## **Present**

iv. If the establishment continues to provide residential care for children, how is that funded?

As all these establishments have closed this question is not applicable.

v. What state support does it receive?

As all these establishments have closed this question is not applicable

### 1.3 Legal Status

#### (a) Organisation

##### Past

- i. What was the legal status of the organisation since it was founded?

The organisation was found in 1633 in France and is a legally recognised congregation having its registered office at 140 rue du Bac, Paris, incorporated pursuant to its statutes drawn up in a private deed signed in Rome on January 18, 1655 and the letters patent of November 1657 of Louis XIV, King of France, approved by decree of November 8<sup>th</sup> 1809 of the Emperor of the French, King of Italy and Protector of the Confederation of the Rhine, Napoleon 1<sup>st</sup>. This is published in the Law Bulletin No. 252 1809.

These statutes were amended and approved by decree in 1845 and 1959.

From these documents it is clear that the Daughters of Charity of St Vincent de Paul is a legally recognised charity governed by French law particularly Title III of the Law of July 1<sup>st</sup> 1901 and amended by the law of April 8<sup>th</sup> 1942.

Its statutes provide that *“the confraternity of the charity of the servants of the sick poor of the parishes was instituted to honour the charity of our Lord...by helping the poor sick of the parishes and the hospitals, convicts and poor abandoned children, both in body and in spirit”*.

In Britain, the organisation became a recognised Charitable Trust in 1964 when the Charity Commission began. Until that time, the Organisation had no specific legal standing in this country.

- ii. Were there any changes in the legal status of the organisation since it was founded?

Please see answer above 1.3i

In Britain, there have been the following changes

- 1964 recognised as a Charitable Trust by the Charity Commission of England and Wales. (236803)
- 1984 certificate of Incorporation of the Trustees of the Charity from the Charity Commission.
- 2007 Recognised as a Charity in Scotland under OSCR (SC039155)
- 2011 Charity Commission England & Wales and OSCR consented to the change of name from Sisters of Charity of St Vincent de Paul to Daughters of St Vincent de Paul

iii. What, if any, material changes were there to the legal status of the organisation?

There were no material changes.

iv. What was the legal basis which authorised or enabled the organisation to become responsible for the provision of residential care (including foster care) for children in Scotland?

Prior to 1937, the Poor Law (Scotland) Act 1845 provided the legal basis authorising the provision of poor houses. There is no written evidence to confirm this, but it is assumed that the homes run by the organisation would have fallen under this categorisation.

From 1937, the Children and Young Person (Scotland) Act 1937 applied, and provided the authorisation for the provision of residential care in Scotland. This provides that voluntary home means any home or other institution for the boarding, care and maintenance of poor children or young persons, being a home or other institution supported wholly or partly by voluntary contributions.

There is archival evidence that states "*From the very beginning of the Sisters Hospital in Lanark, it had been proposed to open an Orphanage for the poor Catholic children from all parts of Scotland. In those days these children were brought up in Work Houses. The work of the Orphanage was under the indirect control of the Archdiocese of Glasgow, with the authorities of which, a perfect understanding has always been*" (Short History of Smyllum Archives)

Care Homes run by charities were referred to in the 1960's as 'Voluntary Child Care Organisations' and as such recognised by local authorities.

- v. Did that legal basis require the organisation to meet, or fulfil, any legal and/or regulatory requirements in respect of children in its care? If so, please give details.

Under the Children and Young Persons (Scotland) Act 1937, the person in charge of the voluntary home had a duty to send information about the home to the Secretary of State within 3 months after commencement of the Act. The Secretary of State would then have a right to inspect the home from time to time. If the Secretary of State felt that the management of any voluntary home, the accommodation provided or the treatment of the children and young person would endanger their welfare he could serve general or special directions on the person managing the home.

In 1948 the Children Act was enacted. This Act applied to England, Wales and Scotland. It provided for compulsory registration of voluntary homes. Section 29 provides that after the end of the year in 1948 voluntary homes would not be carried on unless they were registered. The register was kept by the Secretary of State. Again the Secretary of State had some power in relation to regulation of the homes. They were able to create regulations as to the conduct of voluntary homes. Any legal or regulatory requirements would have been set down by the Secretary of State.

Children's details were recorded in the Admissions Registers.

On many occasions Social Workers, Catholic Child Welfare representatives, Health Board officials, etc. commented in writing on the wellbeing of the child(ren) visited.

The Children's Act at any given time required that all children received food, shelter, education and appropriate care.

The organisation at all times complied with the current Charity Law

The various Local Authorities inspected the establishments annually to ensure they complied with all relevant child care requirements.

- vi. Did the organisation have a legal duty of care to each child in its care?

Yes. Although the Children and Young Persons (Scotland) Act 1937 and the Children Act 1949 did not specify the duties that the organisation owed to each child in its care there was a common law

duty to ensure that the welfare of a child was not endangered. This organisation was accountable to the Secretary of State.

#### Present

- vii. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

- viii. If so, please give details.

As all these establishments have closed this question is not applicable.

- ix. If the organisation is a Scottish local authority, please provide details of the predecessor authorities for the local authority area for which the authority is now responsible, and the time periods during which these authorities were the responsible authority for the area, or any part thereof.

N/A

#### (b) Establishment

##### Past

- i. Did the establishment have a special legal, statutory or other status?

There is no documented evidence to confirm the legal or statutory status of Smyllum until the 1960s when it was defined as a "Voluntary Child Care Organisation".

If not, how was the establishment described?

It was described as an Orphanage until the mid-1960s when it was more commonly referred to as a Children's Home.

- ii. What was the legal basis which authorised, or enabled, the establishment to become responsible for managing the care of children in a residential setting?

There was no specific legal basis until 1937 as discussed hereafter. There is archival evidence that states "*From the very beginning of the*

*Sisters Hospital in Lanark, it had been proposed to open an Orphanage for the poor Catholic children from all parts of Scotland. In those days these children were brought up in Work Houses. The work of the Orphanage was under the indirect control of the Archdiocese of Glasgow and the Authorities of which a perfect understanding has always been maintained.” (Short History of Smyllum Archives)*

From 1937, the Children and Young Persons (Scotland) Act 1939 applied and provided the authorisation for the provision of residential care in Scotland. A ‘voluntary home’ means any home or other institution for the boarding, care and maintenance of poor children or young persons, being a home or other institution supported wholly or partly by voluntary contributions.

In the 1960’s Smyllum was defined as a “Voluntary Child Care Organisation”, as such it was recognised by all Local Authorities.

The establishment was a service of the Daughters of Charity of St Vincent De Paul a recognised charity (1964).

- iii. Did that legal basis require the establishment, or its management, to meet, or fulfil, any legal and/or regulatory requirements in respect of children in its care? If so, please give details.

Under the Children and Young Persons (Scotland) Act 1937, the person in charge if the voluntary home had a duty to send information about the home to the Secretary of State within 3 months after commencement of the Act. The Secretary of State would then have a right to inspect the home from time to time. If the Secretary of State felt that the management of any voluntary home, the accommodation provided or the treatment of the children and young person would endanger their welfare he could serve general or special directions on the person managing the home.

In 1948 the Children Act was enacted. This Act applied to England, Wales and Scotland. It provided for compulsory registration of voluntary homes. Section 29 provides that after the end of the year in 1948 voluntary homes would not be carried on unless they were registered. The register was kept by the Secretary of State. Again the Secretary of State had some power in relation to regulation of the homes. They were able to create regulations as the conduct of voluntary homes. Any legal or regulatory requirements would have been set down by the Secretary of State.

Furthermore the establishment was inspected at least annually and social workers were involved in the placement of and ongoing monitoring of children placed there.

- iv. Did the establishment have a legal duty of care to each child in its care?

Yes, as indicated in 1.3 vi (above). Whilst the Children and Young Persons (Scotland) Act 1937 and the Children Act 1948 did not specify the duties that the organisation owed to each child in its care, there was a common law duty to ensure that the welfare of the child was not endangered. The organisation was accountable to the Secretary of State.

The Children Act 1989 explicitly set out duties owed. It provided that where a child is accommodated by or on behalf of a voluntary organisation, it shall be the duty of the organisation:

- (a) to safeguard and promote his welfare
- (b) to make such use of the services and facilities available for children cared for by their own parents as appears to the organisation reasonable in his case; and
- (c) to advise, assist and befriend him with a view to promoting his welfare when he ceases to be so accommodated.

#### Present

- v. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable

- vi. If so, please give details.

As all these establishments have closed this question is not applicable

## 1.4 Legal Responsibility

### (a) Organisation

#### Past

- i. Did the organisation have any legal responsibility for the children in its care?

Yes, more fully set out in parts 1.3.a.vi and 1.3.b.vi

- ii. If so, what was the nature and extent of that legal responsibility?

To provide care, a home, nourishment, clothing, security, education and the general wellbeing of the children.

- iii. Did any other person or organisation have any legal responsibility for the children while they were in the organisation's care?

Yes, the Local Authority for each child; these were known over the years by a variety of names e.g. County Council, Public Assistance Council, Borough, etc.

- iv. If so, what was the nature and extent of that responsibility?

The relevant authority made payments towards the maintenance of the child and made regular unannounced inspections.

- v. If the organisation had no legal responsibility for children in its care, where or with whom did legal responsibility lie?

N/A

#### Present

- vi. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable

- vii. If so, please give details.

As all these establishments have closed this question is not applicable

(b) Establishment

Past

- i. Did the establishment, or those in charge of the establishment, have any separate legal responsibility (separate from the organisation) for children in its care?

No

- ii. If so, what was the nature of that responsibility?

N/A

Present

- iii. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable

- iv. If so, please give details.

As all these establishments have closed this question is not applicable

1.5 Ethos

(a) Organisation

Past

- i. What did the organisation see as its function, ethos and/or mission in terms of the residential care service it provided for children?

Function: The organisation saw this as being the providers of a safe haven for all children deprived of adequate care at home.

The ethos was Catholic, as the establishments were primarily opened to care for Catholic children.

Its mission was to nurture, educate and care for the children in its care.

- ii. If the establishment was run by a Catholic religious order, what vows were taken by members of the order and at which point in their training?

The four Vows taken by the Apostolic Community of the Daughters of Charity of St Vincent de Paul are taken after 5 years from entering the Community. They are Service of those who are Poor, Poverty, Chastity and Obedience.

- iii. What did the organisation see as the establishment's function, ethos and/or mission in terms of the service that the establishment provided to children accommodated there?

Function: To give the children a safe and secure place in which to live, grow and flourish.

Ethos: based on Christian values.

Mission: To nurture, accommodate, educate and provide for the physical, social and spiritual wellbeing of the children.

- iv. Were there changes over time in terms of what the organisation saw as its function, ethos and/or mission in terms of the residential care service it provided for children?

The ethos and mission always remained the same.

The function of caring for deprived children also remained, however, the way in which this was carried out developed, as requirements in how children were cared for changed as a result of legislation such as: The Children and Young Persons Care Act (Scotland) 1932 and 1937, The Social Work (Scotland) Act 1968.

The Local Authority Social Services Act 1970, when councils' social work services and social care provisions, including those for children, were amalgamated into social services departments.

- v. If so, what were the changes and when and why did they come into effect?

The major change was from large groups of children, often segregated by age and sex into mixed family group 'homes' or units of approximately 20 children.

This involved structural changes as well as a large increase in staffing. This occurred during the late 1950- early 1960's as a result of changing

government policy, Children's Acts, the introduction of training for child care staff and a general growing appreciation of the best environment in which to raise children.

Another change was the introduction of specific Child Care Training for those working in Children's Homes in the early 1960's.

- vi. Were there changes over time in terms of what the organisation saw as the establishment's function, ethos and/or mission in terms of the service that the establishment provided to children accommodated there?

The ethos and mission always remained the same.

The function of caring for deprived children also remained, however, the quality of service that the establishment provided was constantly being upgraded according to the needs of the times and legislative requirements as stated above.

To quote from an article in the Scottish Catholic Observer by Mr Tom Clarke, (a member of Coatbridge Town Council 1964- 1969 , one of Scotland's youngest magistrates and a member of the Welfare Committee and the Children's Committee. He was also Children's Convener)

*"One of the most memorable visits I ever had was to Smyllum House in Lanark. Smyllum, which could be taken as a 'show piece' for the rest of Scotland provides for family groups and it's great merit is that it gives deprived children a chance to keep together as one family...It recruits lay staff and encourages proper training."*

- vii. If so, what were the changes and when and why did they come into effect?

Please refer to 1.5v & 1.5vi

Present

- viii. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

- ix. If so, please give details.

As all these establishments have closed this question is not applicable.

(b) Establishment

Past

- i. What services were provided at the establishment, in terms of care for children?

Services provided:

A safe environment; Shelter; food; clothing; education; holidays; days out; playrooms; playgrounds with play equipment; chapel for Mass, and the facility to care for any child that was sick. Smyllum also had its own farm.

- ii. Did the establishment care for children of both sexes?

Yes.

- iii. If the establishment cared for children of one sex only, what was the thinking behind that policy?

N/A

- iv. Were any special child care, or child protection measures, taken in the light of that policy? If so, please provide details.

N/A

- v. What was the daily routine for boys/girls cared for at the establishment?

There is a written account of the daily routine from Monday to Friday.

7am	Up washed and dressed
8am	Breakfast
9am	Off to school
12pm	Lunch in the family units
3pm	Younger children finish at the school in Smyllum

4pm Senior children finish school  
 5pm Supper  
 6pm Play and attending clubs  
 7pm Bedtime (depending on the age of the children)

Older children helped generally in the group homes - setting the table, washing up, general household chores.

When the farm existed, the older boys helped in the fields especially at harvest times.

- vi. What were the on-site activities for children cared for at the establishment?

There are photos showing children in the playground on the slide, and the roundabout; and some photos taken in the house relaxing, being entertained and such like. Each family group had it's their own TV; the children were able to keep pets. They could also learn to play a brass instrument and join the local brass band. The local film club came monthly to show a movie.

As Smyllum had extensive grounds, the children spent much time outdoors playing, climbing trees, generally enjoying each other's company and the fresh air.

- vii. What were the off-site activities for them?

School attendance.

There is written evidence that the older children had the opportunity of attending outside activities on three evenings a week: Dancing, P.T. Scouts/Cubs or Guides/Brownies.

There are photos of children at the beach and various other places.

There is written evidence that all of the children from the age of 8 upwards spent a fortnight's holiday at the National Camp at West Linton in 1955. Other holiday venues included St Andrews and Pittenweem in Fife. The children were taken to the Circus and Pantomimes. They went to Glasgow to do Christmas Shopping. Every Saturday they would go into Lanark to the cinema. There is photographic evidence of some children in the Officers Mess of a Navy Base celebrating Christmas as well as a trip to see a Naval Search and

Rescue Helicopter. The older children were given the opportunity to climb Tinto.

- viii. Did children work manually, either at the establishment, or externally (e.g. farming work or other labour), or both?

During the lifespan of the farm, the older boys assisted by picking potatoes, vegetables and fruit.

There is no further evidence of any other manual work being undertaken by the children.

- ix. If the establishment was run by a Catholic religious order, were any prospective members of the order who were in training permitted to care for children?

No prospective members of the Order cared for the children. During the summer holidays, students for the priesthood assisted in the groups.

#### Present

- x. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

- xi. If so, please give details.

As all these establishments have closed this question is not applicable

## 1.6 Numbers

### (a) Organisation

#### Past

- i. How many children did the organisation accommodate at a time and in how many establishments?

This number varied but in 1930 the organisation accommodated approximately 700 children across 6 establishments.

- ii Please provide details of any material changes in numbers of children, or numbers of establishments, and the reasons for those changes?

**Smyllum**

Evidence from Annual Reports supplied to the Scottish Office, show that the number of children in Smyllum during the 2<sup>nd</sup> World War rose from 116 to 485 (Annual Reports of 1942 and 1945).

Between the late 40's and early 50's, the number of children reduced greatly, as hundreds returned home after the war.

By the early 1960's, the number of children plateaued at approximately 120.

**Bellevue House Rutherglen** There is no written evidence of any material changes.

**St Vincent's, Tollcross** There is no written evidence of any material changes.

**St Joseph's Hospital, Rosewell** had a steady number of children until the mid-1970's when there was an increase with the admission of more very severely disabled children, whilst at the same time a reduction in the number of children with a lesser disability. This was in response to the Education (Mentally Handicapped Children (Scotland) Act 1974.

The number of children living in St Joseph's and attending school steadily reduced through the 1980' and 1990's as many attending school were day pupils. The school closed in 1998

**St Vincent's Roseangle, Dundee** always had a steady number of children.

- iii. How many children in total were accommodated by the organisation?

Approximately 20,000 children were accommodated by the organisation in Smyllum, Dundee, Rutherglen and Rosewell from 1864 when Smyllum opened, to 1999 when St Joseph's Rosewell closed.

These numbers exclude Tollcross, as the numbers there are with Glasgow Education Authority. They also exclude the figures for Rutherglen from 1947 to its closure in 1961, as there is no way of verifying these.

- iv. What numbers (if any) were placed in foster care by the organisation?

None. Any adoptions or fostering arrangements were organised by the Authority to which the child belonged.

- v. In general terms, was the main service provided by the organisation the provision of residential care for children in establishments, or was it the provision of foster care?

The provision of residential care for children in establishments.

#### Present

- vi. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

- vii. If so, please give details.

As all these establishments have closed this question is not applicable.

#### (b) Establishment

##### Past

- i. How many children did the establishment accommodate at a time?

This differed over the years.

116 children in the 1930's

485 children in 1942 and 1945, after the Second World War.

- ii. Did this change, and if so, what were the reasons?

Please see above. (answered in 1.6ii)

- iii. How many children in total were cared for at the establishment?

1864-1981: 11,601

- iv. What accommodation was provided for the children?

Playrooms  
 Sitting rooms  
 Dining Rooms –  
 Television room  
 Kitchen  
 Laundry  
 Bathrooms  
 Bedrooms

- V. How many children occupied a bedroom/dormitory/house?

When family group homes were established in the early 1960's, the children slept in bedrooms accommodating 3-4 children. Prior to this large dormitories of approximately 20 children was the norm.

#### Present

- v. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

- vi. If so, please give details.

As all these establishments have closed this question is not applicable.

### 1.7 Children's Background/Experience

#### Past

- i. Did the children admitted to the establishment generally have a shared background and/or shared experiences?

Most came from poor working class families who had experienced instability, the breakup of the parents' marriage, extreme poverty, sickness, tragedy and/or death of a parent.

- ii. Were children admitted into the care of the organisation as a whole, or were they admitted into the care of a particular establishment?

A particular establishment.

- iii. If children were admitted into the care of the organisation, did the organisation decide which establishment they would be admitted into?

N/A.

- iv. Who placed children with the organisation?

All children were placed with a particular establishment – not with the organisation.

Examples of those who placed children in the establishments are:- The Local Authority; Health Boards, Education Authorities, St Vincent de Paul Society; local Catholic parishes the Catholic Child Welfare Society and occasionally the parents of the child.

- v. From 15 April 1971 (the date on which the Children's Hearing system was introduced), did the organisation/establishment receive children mainly from the Children's Hearing system?

There is no documented evidence for this.

- vi. If not, how generally did children come to be admitted into the care of the organisation?

Please refer to 1.7iv above

- vii. Was there a gender or other admission policy or practice operated by the organisation or any establishment run by it?

No.

- viii. What was the policy/procedure and practice regarding admission of siblings?

There is no proof of a written policy, but there is evidence in the Smyllum Admission Registers that siblings were admitted and photographic evidence confirms this.

- ix. How long did children typically remain in the care of the organisation?

This always depended on individual circumstances. We have evidence in some of the Admission Registers that it could be anything from a couple of weeks to several years.

- x. Were children moved between different establishments run by the organisation?

No – only on one specific occasion.

- xi. If so, in what circumstances?

One family moved from one establishment run by the organisation, to another run by the organisation, at the request of an older sibling, who had moved into that specific area and requested that her siblings move to be nearer to her.

- xii. Generally did children typically stay in one, or more than one, establishment?

One.

- xiii. What provision was made for contact between siblings while siblings were at the establishment?

Sisters who worked in Smyllum state, that after the establishment of Family Group Homes in the early 1960's, siblings were housed together.

We are uncertain what the situation was earlier.

- xiv. What provision was made for contact between children and their parents and wider family while children were at the establishment?

Sisters who worked in Smyllum state clearly that parents were always encouraged to visit their children at any time and there is photographic evidence of parents visiting their children. Parents who visited had the option of remaining in Smyllum for the few hours or taking the children out.

However the Sisters also state that a large percentage of children did not receive such visits and were often left very upset when promised visits from their parents did not materialise.

There were no telephones within the family group homes; the telephone was situated in the local superior's office.

- xv. What provision was made for information sharing/updates about the children to their parents?

The local superior took responsibility for contacting the parents as and when necessary.

- xvi. What provision was made for information sharing/updates about parents to their children?

Similarly, parents had the freedom to telephone the local superior who in turn passed on messages to the children, however this rarely happened.

- xvii. What provision was made for the celebration of children's birthdays, Christmas and other special occasions?

There is photographic and written evidence that Christmas and Birthdays were celebrated. The children received presents, cakes and parties.

In the late 1960s the sisters responsible for the group homes, received a set amount of money each month for birthday celebrations.

- xviii. What was the process for review of children's continued residence at the establishment, in terms of whether they continued to require to be there?

Sisters who worked in Smyllum state that the local superior arranged meetings with Social Workers in order to review the children's continued residence.

- xix. When children left the care of the establishment, what was the process for discharge?

Sisters who worked in Smyllum state that social workers phoned the local superior to inform her that a child would be leaving on a particular date.

The superior then informed the sister in charge of the group home of this decision and she in turn informed the child.

The social worker collected the child on the set date and only very occasionally was the child collected by his/her family.

- xx. What support was offered to children when they left the care of the establishment?

There is evidence of trades being taught in the 1930s to prepare children for adult life, but no evidence to show that support was offered after the children left the care of the establishment..

- xxi. What information was sought by the organisation and/or establishment about what children leaving its care planned to go on to do?

Sisters who worked in Smyllum in the 1960s, state that the social workers were responsible for discussing future prospects with the children when they reached the age of 16yrs.

- xxii. Was such information retained and updated?

No

- xxiii. What was provided in terms of after-care for children/young people once they left the establishment?

In general, the establishment made no provision for after care as this was not its role. Children remained in Smyllum until they left school after which The Local Authority / social worker assumed full responsibility for them.

However in the 1970s the organisation ran a small hostel for young women in Glasgow, to which some girls leaving Smyllum went, when returning home was not an option.

Present

- xxiv. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

xxv. If so, please give details.

As all these establishments have closed this question is not applicable.

## 1.8 Staff Background

### (a) Organisation

#### Past

- i. How many people were employed by the organisation who had some responsibility for residential care services for children?

There is no documented evidence.

- ii. How many people were employed by the organisation at any one time who had some responsibility for residential care services for children?

There is no documented evidence.

- iii. What experience/qualifications did such staff have?

Sisters who worked in Smyllum state that staff generally had no qualifications, but from the 1960's onwards they were encouraged to undertake Childcare courses; this was not mandatory for child care staff. Most of the Sisters responsible for the individual family group homes had previous experience of Child Care and did undertake the training in Child Care.

Other establishments reflected this practice.

- iv. If the organisation is a religious order, how many members of the order had a responsibility for residential care services for children provided by the organisation in Scotland?

At any given time there were approximately 50.

- v. What experience/qualifications did such members have, to equip them to discharge their responsibilities?

Many had previous child care experience prior to working in the establishments and from the 1960's onwards undertook the one year Child Care Course in Langside College, Glasgow or other venues.

Some of the local superiors had qualifications in child care, teaching or social work.

## Present

- vi. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

- vii. If so, please give details.

As all these establishments have closed this question is not applicable.

## (b) Establishment

## Past

- i. How many persons were employed in some capacity at the establishment?

Sisters who worked in Smyllum state that approximately 30-35 people were employed in some capacity. This includes child care workers, a nurse, laundry workers, cooks and handymen. This refers to the 1960's onwards.

- ii. How many of those persons had the opportunity of unaccompanied access to a child, or children, cared for at the establishment?

Everyone who worked in the establishment.

- iii. How many were involved in the provision of care to children accommodated at the establishment (child care workers)?

Approximately 28 in 1960s onwards.

- iv. What experience and/or qualifications, if any, did the child care workers require to have?

The child care workers had little or no experience on arrival in Smyllum, but all came recommended by parish priests, head teachers etc.

However the 'House Mothers' i.e. those responsible for the individual group homes came with previous child care experience and went on to undertake the one year Child Care Course in Langside College, Glasgow and other venues.

- v. What was the child care worker/child numbers ratio?

Given that the establishment opened in 1864, the ratio was 1 to at least 20 children, however from the 1960's to closure it was reduced to approximately 1 to 6, as each group home of 20-24 children had a House Mother and two/ three members of staff.

- vi. What was the gender balance of the child care workers?

All care workers were female, however some young men, training to be priests volunteered during the summer months.

- vii. Was any attempt made to employ child care workers in looking after children of the same sex as those workers?

No

Present

- viii. With reference to the present position, are the answers to any of the above questions different?

- ix.

As all these establishments have closed this question is not applicable.

- x. If so, please give details.

As all these establishments have closed this question is not applicable.

## 2. Organisational Structure and Oversight

### 2.1 Governance

Past

- i. What were the governance arrangements within the organisation?

Each Local Community of the Daughters of Charity had a local Superior; she was accountable to the Sister Provincial of the British Province who was assisted by Provincial Councillors. The Provincial in turn was accountable to the Superioress General in Paris.

- ii. How were the members of the governing body selected?

They were selected after a process of consultation amongst the sisters of the Province.

- iii. What qualifications and/or training, if any, did the members require to have in relation to the provision of residential care services for children?

There was no childcare training until the early 1960's but most members of the Governing Body were trained as nurses, teachers and social workers.

- iv. Did the members receive remuneration?

No

- v. What was the nature of the accountability and oversight regime between the organisation's governing body and the establishment?

The Sisters in the home were accountable to a Sister who was a Provincial Councillor experienced in Childcare, who in turn was accountable to the Sister Provincial and her Provincial Council comprising of 6 sisters with a wide experience of child care, nursing, teaching, social work etc.

The same regime existed between the organisation's governing body and all its establishments.

- vi. What visits were made by the governing body to the establishment?

The Provincial Councillor experienced in Childcare visited on a regular basis and reported back to the Provincial Council. The Sister Provincial would visit annually.

- vii. What was the purpose of such visits?

The visits were two fold, one to support the sisters in Community life and secondly to ensure efficient management of the establishment and the well-being of the children.

viii. How frequently did these happen?

Several times a year.

ix. Were children interviewed, or spoken to, by members of the governing body during such visits?

Children engaged in informal conversation with the Provincial Councillor.

x. If so, were establishment staff present while children were interviewed or spoken to?

As these conversations were informal and thus occurred in the sitting room, dining room or out in the playground, staff were present on some occasions, but not all.

xi. Were reports of such visits made and discussed by the governing body?

The Councillor reported to the Provincial.

xii. Did visits result in changes to the organisation's policy, procedure and/or practice? If so, please give examples.

On occasions yes, for example renovation of the property to upgrade and enhance facilities.

Present

xiii. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

xiv. If so, please give details.

As all these establishments have closed this question is not applicable

## 2.2 Culture

### Past

- i. What was the nature of the culture within the organisation?

To quote the Constitutions of the Daughters of Charity of St Vincent de Paul:

*The Daughters of Charity 'give themselves entirely and in community to the service of Christ in their brothers and sisters who are poor, in an evangelical spirit of humility, simplicity and charity.'*

- ii. Was that culture reflected in the organisation's policies, procedures and/or practice in relation the provision of residential care services for children?

The culture was reflected in that fact that the organisation responded to the needs of extremely poor families in the 19<sup>th</sup> and early 20<sup>th</sup> centuries when no other provision was forthcoming.

As the Constitutions state: *'You have a vocation which obliges you to help, without discrimination, all sorts of persons: men, women, children and, in general, every poor person who needs you'*

There is no evidence of written policies.

- iii. How can that be demonstrated?

There is written evidence from reports and letters, re the high quality of care being given, good quality of food being served, clothing, general wellbeing of children etc. at a period of time when shortages were being felt throughout the country.

- iv. Did the running of establishments reflect the organisation's culture, policies and procedures?

Yes

- v. If not, please provide a representative range of examples and explain, by reference to those examples, why particular establishments were not, in material ways, run in accordance with the organisation's then culture, policies and procedures and what, if anything, was done to change that state of affairs?

N/A

- vi. When and why did any changes in the culture of the organisation come about?

The foundational culture within the organisation remains today.

- vii. Were any changes in culture driven by internal influences, incidents, experiences or events within the organisation, or any of the establishments run by the organisation?

No

- viii. Were there any changes in culture that were driven by abuse, or alleged abuse, of children cared for at the establishment?

No

- ix. If so, when did they occur and how did they manifest themselves?

N/A

- x. Were any changes in culture driven by any external influences or factors and if so what were those influences or factors?

Please refer to 2.2.vi above.

#### Present

- xi. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

- xii. If so, please give details.

As all these establishments have closed this question is not applicable.

- xiii. To what extent, if any, has abuse or alleged abuse of children cared for at any establishments caused, or contributed to, the adoption of the

current policies, procedures and/or practices of the organisation, in relation to the provision of residential care services for children including the safeguarding and child protection arrangements applying to its current establishments?

As all these establishments have closed this question is not applicable.

## 2.3 Leadership

### Past

- i. How was the establishment managed and led?

The local Superior of the Daughters (Sisters) of Charity had overall management of the Home with other Sisters responsible for the groups of children.

- ii. What were the names and qualifications of the persons in charge of the establishment? Please include the dates for when each of the persons was in charge.

### Local Superior



(deceased)	1927 – 1930
(deceased)	1930 – 1935
(deceased)	1935 – 1940
(deceased)	1940 – 1948
(deceased)	1949 – 1950
(deceased)	1948 – 1957
(deceased)	1957 – 1963
(deceased)	1963 – 1969
(deceased)	1969 – 1972
(deceased)	1972 - 1979
	1979 - 1981

- iii. What was the oversight and supervision arrangements by senior management within the establishment?

The local superior, living on-site, visited the groups to talk with the sister in charge, the staff and the children on a daily basis.

- iv. What were the oversight arrangements by the organisation, including visits by or on behalf of the organisation?

The Provincial Councillor responsible for Child Care throughout the Province visited the Home on a regular basis and in turn reported to the Provincial and the Provincial Council.

#### Present

- v. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

- vi. If so, please give details

As all these establishments have closed this question is not applicable.

## 2.4 Structure

#### Past

- i. What was the structure of the organisation?

The Congregation had its Mother House in Paris where the Superioress General and her General Councillors lived.

The Congregation was divided into Provinces, each province being a country or group of countries in which the Sisters served.

Each Province had a certain number of establishments to provide services in response to the needs of vulnerable people living in poverty.

The sisters working in these establishments lived on site.

There were also several small 'houses' in which the sisters lived and provided services to local parishes, schools, hospitals, etc.

- ii. What was the structure of the establishment?

The local community of Sisters living and working in the establishment was accountable to the local superior, who was responsible for the smooth running of the establishment in all its aspects.

She was accountable to the Provincial Councillor responsible for Child care throughout the Province who in turn reported to the Provincial and the Provincial Council.

The local superior was also accountable to all external bodies e.g. Social Workers who visited children from their authorities, employees of the Catholic Child Welfare, the nurse and Doctor who visited on a weekly basis. She also spoke with family members on the telephone.

## Present

- iii. With reference to the present position, is the answer to the above question different?

As all these establishments have closed this question is not applicable.

- iv. If so, please give details.

As all these establishments have closed this question is not applicable.

## 2.5 Hierarchy and Control

### Past

- i. What was the hierarchy within the organisation?

#### **Superioress General**

(based in the Mother House in Paris)



#### **General Council**

comprising of 6 to 8 Councillors from various language groups throughout the world



#### **Provincial**

in each 'province' (country or group of countries)



#### **Provincial Councillors**

6 sisters representing child care / teaching/ nursing/ pastoral work/ etc. forming a Provincial Council, the decision making body within the Province.



**Local Superior**

one in each establishment

**Sisters**

several living in each establishment

- ii. What was the structure of responsibility within the organisation?

The responsibility within the organisation reflected the hierarchy  
Please refer to 2.5i above

The Local community of Sisters was responsible for local establishment under the leadership of the local superior.

Local superior was responsible for all aspects of the running of the establishment who in turn was accountable to Provincial Councillor.

The Provincial Councillor was accountable to Provincial and Provincial Council.

The Provincial had ultimate responsibility for all establishments in the Province.

- iii. What were the lines of accountability?

These reflected the structure outlined in 2.5ii.

- iv. Within the organisation, who had senior management/corporate/organisational responsibility for the managers/management teams/leadership teams who managed the establishment on a day-to-day basis?

This is answered in 2.5ii.

- v. What were the reporting arrangements between the establishment and the organisation?

The Provincial Councillor reported after each of her visits to the Provincial and her Provincial Council.

- vi. Within the establishment itself, who had managerial responsibility for, or was in overall charge of, those employed there, including in particular those who were involved in the day-to-day care of children, and any other persons who had contact with the children?

The local Sister Superior.

- vii. To whom were child care workers within the establishment directly responsible?

Lay staff were directly responsible to the Sister in charge of the group of children.

The Sister in charge of the group of children was directly accountable to the local superior.

- viii. Who, within the organisation, took decisions on matters of policy, procedure and/or practice in relation to the establishment?

The local superior in conjunction with the Provincial and her Provincial Council.

- ix. Who, within the organisation, was responsible for the implementation of, and compliance with, the organisation's policies, procedures and/or practices at the establishment?

The local superior.

#### Present

- x. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

- xi. If so, please give details.

As all these establishments have closed this question is not applicable.

## 2.6 External Oversight

### Past

- i. What were the arrangements for external oversight of the organisation and the establishment?

Post 1964 the organisation reported annually to the Charity Commission.

With regard to the establishment, the local community of Sisters living and working in the establishment was accountable to the local superior, who was responsible for the smooth running of the establishment in all its aspects.

She was accountable to the Provincial Councillor responsible for Child care throughout the Province who would visit the Home on a regular basis and in turn reported to the Provincial and the Provincial Council.

The local superior was also accountable to all external bodies e.g. Social Workers who visited children from their authorities, employees of the Catholic Child Welfare, the nurse and Doctor who visited on a weekly basis. She also spoke with family members on the telephone.

- ii. Who visited the organisation and/or the establishment in an official or statutory capacity and for what purpose?

No visits were made to the Organisation (Daughters of Charity of St Vincent De Paul)

The establishment (Smyllum) received regular visits from the Provincial Councillor as stated above.

Visits were also made by Social Workers and the Catholic Child Welfare.

Comments on the wellbeing of children were recorded after such visits:  
*'Children all well cared for and happy'* 1955 Children's Officer, Coatbridge.

*'Amazing difference noted in the 8 █████ children. All very well cared for.* 1955 Children's Officer Stirling County.

*'Children greatly improved since admission, very well and appear to be extremely happy'* 1959 Greenock Council.

The local Nurse and Doctor visited weekly to ensure the continued wellbeing of the children.

iii. How often did this occur?

In the 1950s children's officers visited very regularly, some every fortnight.

There is no written evidence for other decades.

The sisters who worked in Smyllum in the 1960's spoke of irregular visits from Social Workers, but weekly visits from the local doctor.

iv. What did these visits involve in practice?

Social workers observed the children at play and in the group home talking with staff and children alike.

The doctor saw any child that required medical attention.

v. What involvement did local authorities have with the organisation and/or the establishment in respect of residential care services for children?

There was no involvement of the Local Authority, with the organisation.

Local Authorities funded the children they placed in Smyllum.

Social Workers, employed by the Local Authority however, as stated above, visited the home.

vi. What involvement did local authorities have with the organisation and the establishment in respect of the children at the establishment?

Please refer to 2.6ii and 2.6v above.

vii. If the establishment was run by a Catholic religious order, what actual involvement and/or responsibility, whether formal or informal, did the Catholic Hierarchy/Bishops' Conference have, either directly or at diocesan level, in the creation, governance, management and/or oversight of the establishment?

The Catholic Church placed children with the establishment, whom they found in need of care, until Child Care became the responsibility of the local authority.

Employees of The Catholic Child Welfare continued to visit Smyllum, until its closure.

- viii. What was the nature and extent of any pastoral care provided to the establishment, if it was run by a religious order?

Pastoral care was interwoven with the care received by the sisters. Also, the local priests visited the Home to celebrate Mass.

#### Present

- ix. With reference to the present position, are the answers to any of the above questions different?

As all these establishments have closed this question is not applicable.

- x. If so, please give details.

As all these establishments have closed this question is not applicable.

**SCOTTISH CHILD ABUSE INQUIRY**

**RESPONSE TO SECTION 21 NOTICE –  
DAUGHTERS OF CHARITY OF ST VINCENT DE PAUL**

**PART B**

**ESTABLISHMENT: SMYLLUM PARK SCHOOL, LANARK**

## Part B – Current Statement

### 3. Retrospective Acknowledgement/Admission

#### 3.1 Acknowledgement of Abuse

- i. Does the organisation/establishment accept that between 1930 and 17 December 2014 some children cared for at the establishment were abused?

The organisation was unaware of any instances of abuse of children during the existence of the establishment.

Accusations were made in the 1990s onwards after the closure of the establishment and only then did the organisation become aware of these accusations.

The organisation can accept no more than that accusations of abuse have been made.

- ii. What is the organisation/establishment's assessment of the extent and scale of such abuse?

The organisation is shocked and saddened at the number and nature of allegations that have been made. The organisation received no allegations of abuse during the life of the establishment. It can offer no greater insight into the extent and scale of the abuse than the allegations, should they be proven.

- iii. What is the basis of that assessment?

All surviving sisters who worked in the establishment have been interviewed but no one was aware of abusive behaviour taking place at any time; archives have been searched but no record of abuse can be found.

#### 3.2 Acknowledgement of Systemic Failures

- i. Does the organisation/establishment accept that its systems failed to protect children cared for at the establishment between 1930 and 17 December 2014 from abuse?

The organisation accepts only that there are allegations of abuse.

Should those allegations be proved, it is axiomatic that systems were not in place to ensure a safe environment for the children. None of this was known during the lifespan of the establishment.

- ii. What is the organisation/establishment's assessment of the extent of such systemic failures?

As discussed above, it is not clear there were systemic failures. However if it is established there was abuse, then the organisation is shocked and saddened that this level of systemic failure in child protection was perpetrated without its' knowledge.

- iii. What is the basis of that assessment?

Failure in child protection is contrary to the values and ethos of the organisation and thus any allegations made against the establishment are taken very seriously.

- iv. What is the organisation/establishment's explanation for such failures?

As discussed above, the organisation accepts that there have been allegations of abuse. If it is found that such abuse was perpetrated then there is no satisfactory explanation for failures that allowed the abuse of children.

It is noted however that prior to the 1960s, living standards, conditions and discipline were very different from today's standards. The organisation however understands that the Inquiry is obtaining expert evidence to look at those differences and defers to its findings in that regard.

However, as discussed above, all surviving members of the organisation who worked in the establishment have been interviewed and deny subjecting any child to abuse.

### 3.3 Acknowledgement of Failures/Deficiencies in Response

- i. Does the organisation/establishment accept that there were failures and/or deficiencies in its response to abuse, and allegations of abuse, of children cared for at the establishment between 1930 and 17 December 2014?

Every allegation that the organisation became aware of was investigated thoroughly with the assistance of solicitors.

All paperwork associated with every allegation is kept on file in the organisation's archives.

Accordingly the organisation does not accept that there are deficiencies in its response to allegations.

..

- ii. What is the organisation/establishment's assessment of the extent of such failures in its response?

The organisation believes that it has assisted, whenever possible, in any approach from solicitors and/or police regarding an allegation and thus does not accept that it has failed to respond.

- iii. What is the basis of that assessment?

Good archival material and record keeping, as well as assisting at all times with the relevant authorities.

- iv. What is the organisation's explanation for such failures/deficiencies?

As said above, the organisation believes that it has always assisted the authorities when allegations of abuse have been presented.